

The Gospel Witness

PUBLISHED WEEKLY

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T. T. SHIELDS, *Pastor and Editor.*

"I am not ashamed of the gospel of Christ."—Romans 1: 16.

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The Jarvis Street Pulpit

"IS THERE ANY MODERNISM IN HEAVEN?"

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, Sept. 13th, 1925.

(Stenographically reported)

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."—Hebrews 1: 5.



BEFORE I begin the exposition of the subject announced for this evening I should like to tell you of a very interesting experience I had this afternoon. Since this morning's service I had a delightful motor trip of one hundred miles, through driving rain, with plenty of mud thrown in. When I spoke to you this morning, I supposed the baptismal service announced for this afternoon at Alton was to be postponed on account of the heavy rain; but the young preacher, our Brother McGinlay, had announced that there would be baptism if it snowed! There was nothing to do, therefore, but to carry out the programme announced.

After a drive of fifty miles, we reached the place of baptism just beyond the village of Alton. About four hundred people had assembled on the banks of the pond. There were twenty-seven to be baptized,—fifteen men and twelve women. They all assembled in a large barn for prayer and instruction. I tried to pray with them; but I confess it was almost too much for me, as I remembered Brother McGinlay's conversion and baptism such a short time ago. I think it was only three and a half years ago he used to sit in the back seat there, not very well pleased when anybody asked him if he were saved. Yet God saved him, and sent him out preaching His gospel. Last summer I went out to where he had been preaching for two weeks, and baptized twenty-six converts. In the little village of Alton of about four hundred people, through the testimony of Brother McGinlay and his colleague, Brother W. G. Brown, one hundred and twenty-seven have already professed conversion. Notwithstanding the rain, there must have been about four hundred people present this afternoon to witness the ordinance of baptism; and twenty-seven were buried in the likeness of Christ's death,—all adults except one young lad of fifteen or sixteen years. This is but one more proof that the day of revivals is not past. Our God is the same yesterday, to-day, and forever; and the gospel is still "the power of God unto salvation to everyone that believeth." I deliv-

ered a brief address, for I had not time for more; but I administered the ordinance; and when I left, Brother McGinlay was preaching like a steam-engine.

Now, how about the rest of you young men? Why cannot you go out and do the same thing? That is how the gospel was spread in apostolic times,—men met Christ, and proceeded at once to tell to all around what a dear Saviour they had found. The only ambition I have for this place is, that it may be like those apostolic churches, from which the Word of the Lord sounded out to the ends of the earth. Let us bow in prayer a moment before I announce my text:

"O God, we thank Thee that Thou dost hear poor sinners when they cry. We thank Thee for a place where the blood is sprinkled, for our great High Priest Who has entered into the Holy of Holies with His own blood, there to appear in Thy presence for us. Thou hast promised the Holy Spirit; Thou hast promised that He will take of the things of Christ and reveal them unto us. We thank Thee for what we have witnessed this afternoon and this evening. If we know our own hearts, we would rather see men turn to God than anything else in life. We pray Thee to grant us this to-night, O Lord. We beseech Thee to grant us Thy Spirit. There may be some young men here to-night who should be preaching Thy Word. Lay Thy hand on such an one and send him out with the message of salvation. Speak to young men and women to-night, and to those of us who have been longer in the way. May we feel the mighty power of Thy Spirit in this service, as we turn very simply to some of the truths of Thy Word. Bless us; and bring into captivity every thought to the obedience of Christ. May this be a night of salvation to men and women; and of glory to Thy great name, for Jesus Christ's sake. Amen."

I might take one of many texts this evening, but I think I will turn to the epistle to the Hebrews and give you an Old Testament text, quoted in the New Testament: "Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

It is in my mind to speak to you for a few minutes to-night on the question, "Is there any modernism in heaven?" There is plenty of it in the earth; and if there is any place where it cannot be found, I should like to go there, very much indeed. Some of the critics have a theory that the religion of the Hebrews, the religion of the Old Testament, was an imitation—an improvement, let it be admitted—but an imitation of the religions of the heathen; that they are all of a common origin, and have been evolved out of the religious consciousness of men.

That is not what the Bible says. The early part of the Old Testament—from Exodus forward, at least—is occupied very largely with the story of the building of the tabernacle, and later of the temple; and the relation of God's people to the great truths which were there symbolized. The Old Testament itself tells us that Moses made all things according to the pattern that had been shown him in the mount. It was not made after the plans and specifications of man: it was made after the pattern that had been specially shown to him in the mount. You remember something of the Holy of Holies wherein was the ark of the covenant, and the mercy seat; then there was the separating veil, which separated the Holy of Holies from the holy place. And within that veil the high priest passed but once a year on the great day of atonement; and then he carried the blood of sacrifice, and sprinkled it on the mercy seat. There were golden bells round about his garments: "A golden bell and a pomegranate, a golden bell and a pomegranate"—I talked to you about that a year or so ago—and when the high priest went within the veil, and the veil closed behind him, although the people could not see him as he moved about in the exercise of his high and holy ministry, they heard the music of those golden bells, telling them that the high priest, though they could not see him, was alive; and had entered into the Holy of Holies in their behalf. A little later, when the people of God were established in their own land, David desired to build a temple. The Lord forbade him, and told him that he might make preparation for one; but that his son Solomon should really erect the structure. And that was erected after the pattern of the tabernacle; and when the house was finished, Solomon, a type of Him Who is both Prophet, Priest, and King,

spread abroad his hands and prayed. When he had made an end of praying, fire came down from heaven, and the glory of the Lord filled the house.

And when you come into the New Testament you find that the tabernacle and the temple, made after the pattern shown in the mount, were really made after "the pattern of things in the heavens"; and that the Holy of Holies, and the separating veil, the holy place, the altar of sacrifice, the altar of incense, and the priest standing in the temple offering the same sacrifice again and again—that all this was made after the pattern of heavenly things. That is where Moses got it. He did not get it from the surrounding pagan tribes: he got it from heaven. And I think it is possible to show you that all the great fundamentals of the faith have a large place in the life of those who see Christ face to face.

I.

The cardinal principle of modernism is that it denies the divine inspiration and authority of the Word of God; of the Bible. You may seek to evade it as much as you will, but that is the foundation of the whole matter: modernism denies that the Scriptures are divinely inspired, that they are the Word of God. I wonder how they would account for the effect of that Word preached by that young man at Alton? I wonder how they will explain that?

This critical attitude toward the Word of God is no new thing; it is not modern in any true sense; it is at least as old as the garden of Eden. That is where the thing began so far as human history has any record of it. It was there the Devil denied the accuracy, the truthfulness, the authority, of the Word of God. And, of course, he has been doing it ever since. Those of us who have anything to do with office work know how important it is to have a good filing system. I have found it on many occasions exceedingly useful to have an accurate copy of letters I have written. Some people have wished that I had not a copy of some things—but I have a great many copies: I have not published them all yet. But it is a good thing to have a copy of what you say, because we may sometimes forget. But if it is down in black and white, just as what I am now saying is being taken down—there can be no dispute about it.

Once upon a time the Lord inspired Jeremiah to dictate His Word to Baruch the scribe. It was written in a roll; and it was ultimately brought into the presence of the king. The king sat in his winter house, and a fire burned upon the hearth before him. The scribe began to read the holy roll; and when Jehudi had read three or four leaves, he cut it with the penknife, and threw it into the fire that was burning upon the hearth. I suppose he said, "We have finished that anyhow; we have burned that; we have done with that record; that can never be repeated." But scarcely had the work of destruction been completed when the Spirit of the Lord came upon the prophet and said, "Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned"; and the Spirit of God dictated word for word what was in the roll which the king had destroyed. And then He said, "And thou shalt add thereto many like words."

So the roll was reproduced. Why? Because, as the Psalmist said, "Forever, O Lord, thy word is settled in heaven." There is no doubt in heaven about the inspiration and authority of Scripture. And let me tell you another thing: there is not the shadow of a doubt about it in hell either; for "devils also believe, and tremble"—notwithstanding our dear friend, Dr. Bland, and all the rest of them. That is settled, my friends ("Praise God!" "Hallelujah!"). And if all the professors could get together and burn all the Bibles now in existence, the Spirit of God could and would produce a duplicate word for word; for there is not one superfluous word in the Book. There is no doubt whatever about the inspiration and authority of the Word of God in heaven.

II.

There is another cardinal principle of evangelical faith which modernists deny: they have specially trained their destructive guns upon the doctrine of the virgin birth of our Lord. Some theological students seem to be greatly puzzled about that. I frankly say that I have never had the slightest difficulty about it; but I will tell you why they are puzzled: it belongs to a realm where God is supreme; it is a supernatural event, supernaturally recorded, in this supernatural Book. I am prepared to hear all that the man of science has to say on these things, I am prepared to accept all that the naturalist has to say

from a naturalistic point of view; and when they tell me that it could not be, I say, "You are quite correct, sirs, it could not be on the natural plane; but if once you postulate God, if once you believe God—if there be a God—then to Him all things are possible." As to the virgin birth of Christ, I want to tell you that there is someone up there who knows all about it: Gabriel is there. I am going to have a talk with him some day. Yes, I believe we shall have the Book up in the glory, I verily believe we shall; and it will be interesting to sit down with the archangel—we shall be above the angels; and it will be no condescension, let me say it to God's praise, it will be no condescension for an archangel to talk with you or me some day, not a bit: "Thou madest him a little lower than the angels"—only for a little while, however. The angels will be our servants. And it will be a high privilege to sit down with Gabriel and say, "I would like to read the first few chapters of Luke with you. Tell me all about it." Mary's lips will be unsealed then; we shall know as we are known then. But there is not the shadow of a doubt about it, that the inspired Word of God is true: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

III.

Then, of course, the outcome of that truth is the great central fact of the Christian revelation: the eternal Sonship of Christ, the essential Deity of Him Who was laid in Bethlehem's manger. You will never have propounded to you a greater question than that which is asked of every generation, and will be asked until the end of time, "What think ye of Christ? whose son is he?" Let me remind those of you who think on this subject at all, that you cannot part company with the doctrine of the inspiration and authority of Scripture without at last surrendering the doctrine of the Deity of Christ, with all its implications as to His absolute infallibility.

I have said it to you so often: I am sure of the Old Testament because the Lord Jesus has told me it is all true. Did you know that? Study your gospels, and you will find that He has put His imprimatur upon every part of the Old Testament; to Him it was the very Word of God. What shall we say of Him? Did He know? Was He subject to human limitations? Did He play upon the ignorance of His contemporaries in the days of His flesh, when He talked of Jonah's being in the belly of the whale, when He predicted real Ninevites standing up in the judgment? Did He really believe in the historical accuracy of that scripture, or was He merely taking the prevailing view? He could not be my Saviour if He did not know; and if He knew it was not true and did not tell me, how can I trust Him? Oh, no, my friends, He knew. He is God! What do they say in heaven? "Unto the Son"—what do you say about Christ? What do you say about Him? Whose Son is He? What is your answer? I can tell you what heaven's answer is—"Unto the Son he saith, Thy throne, O God, is for ever and ever." That is what they say about Christ in heaven. They do not say it in some of the colleges. But I do not care what all the theological seminaries in the world say, if I can get Heaven's judgment on this question; and Heaven says of Him, "Thy throne, O God, is for ever and ever." I think we will let it rest at that. What do you say? ("Amen!" "Hallelujah!")

IV.

Then there is another great truth that the modernists deny, and that is the doctrine of the blood, the doctrine of the blood atonement. How objectionable that is to many! It is unthinkable in these modern times to say that men are saved through the blood! Well, what do they say about it in heaven? John was carried forward by the Spirit of the Lord into the day of the Lord; and he heard and saw wonderful things. He saw One sitting on the throne having a book written within and without, and it was sealed; and they asked, "Who is worthy to open the book, and to loose the seals thereof?" They could find no one in heaven and no one in the earth, who was worthy to take the book, and to lift the mortgage of a sinful world. John wept until the angel said, "Weep not: behold, the Lion of the tribe of Juda, the Root of David hath prevailed to open the book." Did you sing to-night:

"For the Lion of Juda shall break every chain,
And give us the victory again and again."

If not, you will have to sing it before you go home. "The Lion of the tribe of Juda . . . hath prevailed to open the book." And John said, "I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." Then he heard music; and they were there out of every nation, and kindred, and people, and tongue; and they sang a new song before the throne. When they sang it, the whole universe joined in the chorus—everything in earth, everything in the seas, and, I doubt not, the myriad starry worlds. What did they sing? Oh, don't you know that matchless oratorio, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing."

Why? Because He has redeemed us by His blood. That is what they say in heaven. They sing such hymns in heaven as you have been singing here to-night. They sing, "There is a fountain filled with blood." There may be new music, but the sentiment will be there; and we shall sing, "Worthy is the Lamb." I would like to get ready to sing that song now, would you not? I would like to get a little used to it before I get there. So I think we had better sing about the blood as often as we can, because that is what they are singing about in the glory all the time. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing." So, there is not any modernism in heaven on that account, is there?

Well, there are some people on earth who have outgrown—or think they have—this gospel of grace, the gospel of redeeming grace. I mentioned it last night, I saw an announcement somewhere as I was passing along the street, that a good brother was going to preach on, "The actual and the ideal city". Well now, I have no special competence to discuss taxes with you. I do not know half as much about that as you do; you have more property than I have, and you know how much you have to pay. There are a great many things in which preachers are not particularly expert; but some of them have a little sense. The building of better streets is not our business. I am very glad of a paved road; and as a citizen, to take my part in helping pay for it. But in what are they supremely interested in Heaven? What are they interested in up there,—in your social service programmes, do you think? your substitution of education for evangelism, this inverting of the laws of order, is that what interests Heaven? Well, I will tell you what the Lord Jesus said—and He ought to know, because He has been there—He said, "There is joy in the presence of the angels of God"—what about?—"over one sinner that repenteth." He said that is what makes Heaven happy. If that be so, do you not think we had better spend our time in trying to get sinners to repent? That will help to make music in Heaven.

V.

Then there is another thing that people do not like to talk about, and that is the resurrection of Christ. Mr. Fosdick, with all his intellectuality, frankly says about this matter, "I am puzzled." Now, that is a great condescension for Mr. Fosdick, to admit that anything in the universe puzzles him! He settles everything! But there are some things that puzzle this great man—and the resurrection is one of them. He is so puzzled about it that he says, "I do not believe in the resurrection of the flesh." He does not believe that the body of Christ did ever rise from the dead. In the New Testament we read that the Lord Jesus went out to the mount of Olives, and took His disciples with Him; that He spread abroad His hands in blessing; and as His hands were lifted up He was parted from them. And He took that material body that had been in the grave, that had eaten a piece of broiled fish and an honeycomb, the body in which His spirit had tabernacled when He said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have"—with that body He went out to Olivet; and while He blessed His disciples, He was parted from them and taken up into heaven, and a cloud received Him out of their sight. And while they were gazing—don't find fault with them now for doing that, for that is exactly what you would have done—and while they were gazing up into heaven, there stood by them an angel who said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Read that prophetic utterance in the Psalms: "Lift up your heads. O ye gates: and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in

battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." And He went in—He went in—He ascended into heaven; and is seated at the right hand of the Majesty on high in a body of flesh and bone.

"Oh," you say, "that is very materialistic; I never thought of that before." What did He do with His body? Why, my friends, the whole teaching of Scripture requires it. What are these wounds in His hands, and the mark of the spear in His side? They are the proofs that He is there as your Intercessor and mine. By the right of His own sacrifice He entered in, we are told, not with the blood of others, but with His own blood, there to appear in the presence of God for us. So that there is no doubt about the resurrection of Jesus in heaven. There is no modernism on that account. They know that He is risen, for He is there.

VI.

And then that other truth, His coming again—His coming again ("Hallelujah!"). Oh, how they gnash their teeth at the thought that He is coming again! Why is it? Why is it so many, even professing Christians, seem to be so bitter toward that great truth of the Lord's return? I do not know. God help us that we may be so prepared as to be numbered among those who love His appearing. Would you love to see Him? Would you really love to see Him? Oh, if I know my own heart, I think I would rather see Jesus Christ with these eyes of flesh to-night than I would see anything this world can give. Anyhow, they have no doubt about His coming in heaven; because John says that when he looked he "saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

I am inclined to think it would be the part of wisdom for us to accept what they accept in Heaven. I think we had better stand by the old gospel, don't you?

I wonder how many of you want to go to Heaven? That is old-fashioned, I know. Why talk about Heaven? Well, why not? Why not? To be absent from the body is to be present with the Lord. How many of you would like to go some time? If the Lord should tarry how many of us would like to go to be with Him? And if He should come, how many of us would like to meet Him in the air? If you would, you had better begin by getting in agreement with Heaven. You had better accept the Word as it is accepted there. Do you believe it? If you do, I will tell you what follows: unless you have been washed in the blood, regenerated by the power of the Holy Ghost, you are still a sinner! I heard Brother McGinlay just as we were driving away to-day—we are going to have him here,—would you like to hear him? Well, we will have him preach here some time—I heard him say as I was turning out of the lane to come away—and there was an echo all about among the hills—I heard him saying, "You are condemned already." He is an old-fashioned fire and brimstone preacher, thundering away there in the name of the Lord in the countryside, with hundreds of people standing in the wet grass listening. Yes, that is what the Word of God says, "He that believeth not is condemned already."

Then you had better get ready, too, by believing that we have a divine Saviour. I heard you singing as I came in here to-night:

"Is He yours? Is He yours?
Is this Saviour who loves you, yours?"

Let us prepare to meet Him, my friends.

And as for the blood: how do you expect people to sing, "Worthy is the Lamb that was slain", if they have not been washed in His blood? How is that possible? In the nature of the case, we must get ready here.

So, I bring to you this simple old-fashioned message to-night of the finality

of the Christian revelation, of the everlasting faithfulness of Father, Son, and Holy Ghost; and I tell you that He can save every one of us; He can save us to-night. Shall we all yield to Him to-night, will you have done with your own thinking? You remember the story of Naaman when the prophet said to him, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." Naaman went away in a rage, saying, "I thought at least he would have come to me; and here he has not even put in an appearance, but says, Go wash seven times and be clean." His servant said to him, "My master, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash and be clean? Then he went down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

If salvation were offered to you at the price of one thousand dollars you would get it somehow. "Oh," one of you will say, "I never had a thousand dollars all at once in my life." Perhaps not, but you would get it somehow. If salvation were to be had for a price you would sell everything you have. That is why Roman Catholicism builds great churches,—because it sells salvation: it is to be had at a price. But salvation that is in Christ is God's free gift. If we would do some great thing, how much rather when he saith, "Wash and be clean"; "Believe on the Lord Jesus Christ, and thou shalt be saved."

As I was preparing for baptism this afternoon among those splendid young men—I do not know whether they are farmers, or what they are; but they are all finely-built, splendid fellows, one of two men, I suppose, would be past sixty years,—they prepared in the barn, and the ladies in the farmhouse nearby; and as we were getting ready we could hear the three or four hundred people who were gathered at the waterside to witness the baptism, singing:

"What a wonderful change in my life has been wrought
Since Jesus came into my heart!"

As they were singing it down there, those new converts joined in. They were singing it because He had come into their hearts, and a wonderful change had been wrought.

I cannot tell you how it happens, my friends, I only know the moment we put our trust in Jesus Christ, He does come into our hearts; and the miracle is wrought; and we have eternal life. Will you have it to-night? Will you come now?

(A large number came forward.)

A GREAT PRE-CONVENTION BAPTIST BIBLE UNION CONFERENCE AT HAMILTON.

The Baptist Convention of Ontario and Quebec will meet in the Stanley Avenue Church, Hamilton, October 16th to 22nd. The Baptist Bible Union will hold a pre-Convention Conference in Hamilton, beginning Tuesday evening, October 13th, and running through to Thursday evening, October 15th, with one session Tuesday, and three sessions Wednesday and Thursday. By the courtesy of the Deacons of James Street Church, the Baptist Bible Union Conference will meet in their magnificent auditorium. This church is central to the whole city, and we are most grateful for the hospitality afforded by the brethren of James Street.

The programme of subjects and speakers will be announced later. We are able now positively to announce that Dr. W. B. Riley, of Minneapolis, will be one of the speakers; and we hope next week to be able to announce some others of continental reputation.

The object of the Conference will be to lay emphasis specially upon the necessity for a great spiritual revival, and for renewed consecration to missionary service at home and abroad. The Conference will endeavour to show that such revival can never come by compromise; but only by whole-hearted devotion to Christ, and to the "faith once for all delivered to the saints", of which He is the Sum. Look for further particulars next week.

EDITORIAL

THE DAILY PRESS REPORTS GREAT REVIVAL.

The following articles are reprinted from *The Toronto Star*, the first from *The Star Weekly*, and the other two from *The Daily Star*. It is most gratifying to see a secular paper giving such space to religious news. It certainly suggests that a very real change must have taken place in the village of Alton, when a daily paper takes notice of it. We print this story because we believe that nothing promotes revival like a report of a revival. Already we have received letters saying, in effect, If such blessing can come to Alton, why cannot we have a like experience? We believe this story will inspire people who read it, everywhere, to pray for a great spiritual awakening.

Certain lessons of value may be learned from the Alton revival. It suggests, in the first place, that the great need of the hour in all our churches is men on fire for God. Mr. Brown, of Orangeville, is still a young man without a very long experience; but who loves the Lord, and believes the gospel with all his heart. Mr. McGinlay, while a year or so older than Mr. Brown, is probably still younger in grace; and has had much less training.

We believe in training; and we have no doubt that Brother McGinlay will be a still more effective preacher as knowledge and experience are increased. But the fact is, that the work at Alton is not to be accounted for on the ground of college influences, but solely on the ground of the preacher's spiritual equipment. Last summer Mr. McGinlay went to the East and West Missouri churches and preached for a couple of weeks, with the result that the countryside was awakened; and it was our great privilege on one week-evening, we believe about Sept., 1924, before a crowded congregation, in the little East Missouri Church to baptize for him twenty-six converts,—and this in a church whose baptistery had been dry for some years.

Brother McGinlay came to Toronto last fall to bid his Pastor, and other friends, good-bye, before entering upon a course of study in the Moody Institute, Chicago. We strongly recommended him to go to McMaster University instead. He followed our advice and went to McMaster; and we have no doubt has profited not a little by the instruction received there. We do not undervalue such training as a college can give when we say that a man's usefulness in the Lord's service primarily depends upon his relationship to Christ, upon his conviction of the truth of the gospel, and upon his absolute dependence upon the power of the Holy Ghost in its proclamation. The Alton revival should encourage every young man who has the ministry in view, to stir up the gift that is within him, and to begin at once to exercise it. If we had our way, we would not recognize any man as a ministerial student in any college, until he had proved that he had received from God the gift which alone can qualify a man to preach.

Another lesson to be learned from the Alton revival is that wherever there are unsaved men and women, a Spirit-filled preacher can find an opportunity. Too often young men are content to build upon others' foundations; and while they are in college they cast about them to see if they can find a church already built and waiting for a pastor. Here is the story of two young men who go to a place where there are only four hundred inhabitants, and no Baptist church; and preach the gospel in such power that in a few weeks they have brought together a company of converts, who themselves request the organization of a Baptist church. We should not be a Baptist if we did not believe that Baptists (we use the term "Baptists" in the historical sense, as meaning those who hold and contend for the faith once for all delivered to the saints) hold and teach the truths of the New Testament. We can see no reason why our churches should not send out hundreds of young men who will do what these young men have done,—go where there is no Baptist church and preach the gospel in such a way that Baptist churches will be formed all over the land. We believe also that churches thus formed, and their work carried forward under the leadership of the very men instrumental in their establishment, would be abundantly fruitful to the glory of God.

Still another lesson is to be learned from the relation of this revival to what is called the "United Church of Canada." We have no doubt that in the United Church of Canada there are many thousands of devout followers of Christ; but the constitution of the United Church, and the methods by which

the union was effected, are so far from the principles of the New Testament that the distance is absolutely immeasurable. And we are convinced that many of the people who have entered the United Church will discover that the autocratic principle of its polity will make spiritual freedom impossible. These young men, of course, had no thought of opposing any church, nor do we suggest any sort of campaign of opposition; but we do suggest that every effort should be made to preach the gospel in our own land. The Baptists of Canada never in their history had such an opportunity for aggressive work as we face to-day.

Another matter which is especially gratifying to the writer of this article is that the new church to be formed September 18th, will be founded upon the Bible as the Word of God; and will adopt the Baptist Bible Union Confession of Faith as its doctrinal statement.

We believe the influence of the Alton revival will spread throughout the Continent; and we print the story of it in these pages to help to spread the news.

The following articles were illustrated in *The Toronto Star* by large cuts representing different scenes in Alton, including the crowd attending the baptism and some candidates in the water. But these we cannot reproduce.

TWO STUDENT PASTORS WIN MANY CONVERTS.

Have Been Conducting Successful Revival at Town of Alton.

DR. SHIELDS PLAYS PART.

To Officiate When Thirty Are Baptized in Lovell's Pond To-morrow.

(Special to Star Weekly by a Staff Reporter).

Alton, Sept. 12.—Preaching the old-fashioned gospel, two youths in their early twenties, student-preachers from McMaster University, have conducted a religious revival here which has shaken the whole community.

At their meetings one hundred and twenty-seven men, women and young people have come forward to the front of the hall to signify that they have been "converted". The total population of Alton is a little over four hundred.

Sixty-three people have signed a document asking one of the student-preachers to stay with them and start up a Baptist church in what was before solely a United Church community.

About thirty persons are to be baptized to-morrow afternoon by immersion in a pond near Alton village, as the nucleus of the new Baptist church.

Among these is the superintendent of the United Church Sunday School, and many who have been life-long Methodists and Presbyterians, as well as many who have not felt the influence of church for many years.

The two youthful evangelists who have accomplished this are James McGinlay, aged 24, formerly student-pastor at East and West Nissouri, near London, Ont., and William Gordon Brown, aged 21, student-pastor at Orangeville Baptist Church, a son of Rev. W. J. H. Brown, of Annette Street Baptist Church, Toronto. McGinlay is just about to start his second year at McMaster, while Brown has this year finished his B.A. work and is commencing his theology course.

Thinks One Church Enough.

"The revival has been a wonderful thing for the community," said W. O. Chantler, one of the "town fathers" of Alton, who gives an impartial opinion of the work of the two young men. "Not that the town was any worse than any other place of its size in the Dominion, for it wasn't, but there were possibly many that were not being reached by the church, and anything that reaches these and brings people out to church is in my mind a good thing."

While in hearty support of the revival meetings, which he said he had attended himself on several occasions, Mr. Chantler did not favor starting a new church in the village.

"We united the Methodist and Presbyterian congregations because we felt that one church and one minister was all that the village could support in the way that it should be done," said Mr. Chantler.

"Not that I have anything against another church starting as against the church itself; but I thought and still think that one church is all that we can support here," he said.

Rev. T. T. Shields There.

The ceremony of immersion to-morrow afternoon at three o'clock at Lovell's Pond will be performed by Rev. Dr. T. T. Shields, of Toronto, with the two young men assisting. About thirty will be baptized then, with other baptisms later as the church grows. A crowd of from five to six hundred persons is expected to watch the proceedings, as people from all over the district, of whatever denomination, are coming to view it.

James McGinlay is the young man really responsible for the great revival, for he was the preacher at the services which were organized by Mr. Brown, from the Orangeville church. A stocky, red-headed young Scotchman, McGinlay speaks with the fervor and the bluntness which Knox and Wesley must have used in their day. Only twenty-four now, he should go far in his chosen profession of the ministry.

His own story is an interesting one. "Until four years ago I had never been in a church or a Sunday School in my life," he told *The Star*. "I never had had any use for churches, with no early religious training. Then I had worked with a German contractor in Western Canada, who was an agnostic, and what he talked about I had absorbed.

Went to Toronto Church.

"Then about four years ago I was in Toronto after attending the funeral of an aunt, the only blood relative I had in Canada. I was staying with friends and as I could not very well get out of it, I went one night to hear Rev. T. T. Shields, in Jarvis Street Baptist Church. I did not like it a bit. But, as I was their guest, I kept going with these friends for about three months, until finally I was converted.

"I was in business in Toronto at the time, but the business later failed. I went down to the States, and while there at a meeting I suddenly felt the spirit to preach. I preached then, and I have been preaching ever since."

McGinlay has just finished his first year in English theology at McMaster University, and next year is entering his first year in arts. During the year he has had charges at East and West Nissouri, where he showed such phenomenal success as a preacher that it led his school-mate, Brown, to ask him to take the revival services at Alton.

Discouraging at First.

McGinlay tells of the three weeks of services. "The first night I came I was never so discouraged in my life. It was eight o'clock, the time the meeting was to start. No person met me and there was not a single person in the hall. Everyone to whom I tried to speak on the street moved away from me. That night I preached to three Alton people, besides the few from Orangeville who came down with Mr. Brown.

"Every night for the first little while we had to bring people from Orangeville to the meetings, 'priming' the gathering with people just like a farmer primes a pump. But soon the people began to come, and by the end of the three weeks the town hall, where we have been holding our meetings, was so crowded that not all could get in."

Turning to what he preaches, McGinlay says: "I teach the old-fashioned gospel, the fundamental truths on which our church is based. To-day possibly the Baptist Church stands nearer than some other churches to the old truths as they were preached years ago. It is the simple story of the Bible which moves the hearts of men and women as nothing else can.

"It is not to me that the credit is due. It is to the truths which I am merely the instrument to bring to the people."

Just 21 Years Old.

Mr. Brown gave a few of the figures which illustrate the growth of the revival services which he had thought would be good to start in Alton.

He himself, although he is now only 21, has for two years been the pastor of the Baptist Church in Orangeville. When he came, the church had 52 members; now it has 76. He is a tall, studious-looking young man, most enthusiastic over his calling, in which he is following his father's footsteps.

On the first night Mr. McGinley was there, a Monday, there were only three Alton people present. This was on a Monday. On Wednesday one girl "came

forward for salvation." On Thursday night six more people followed, and on Friday still six more. From then on the numbers rose, until the final night, three weeks later, there were fifty people at the front of the hall, with 20 of these for the first time. The hall was packed to the doors with 241 people present.

Mr. McGinley states that during the revival meetings he had never mentioned the Baptist Church, nor alluded to the question of baptism.

"It was salvation that I preached, calling the people to repent," he said. "Then when it was over, the people said they would like to keep what they had gained, and asked me to found a Baptist church here."

To Organize Next Friday.

Organization of the new church will take place next Friday night. Those baptized Sunday and all others included for the next month, will make the charter members. Although only about thirty are expected to be immersed during the service to-morrow, sixty-three persons signed the roll calling Mr. McGinley to start a church. The church principles they will follow will be the Confession of Faith of the Baptist Bible Union of North America, of which Rev. T. T. Shields is President.

Both Mr. McGinley and Mr. Brown are strong fundamentalists, and all their preachings are founded on the belief in the implicit truth of everything in the Bible. It is a straight gospel message they bring.

"It is a miracle—what these boys have done in Alton," said T. Lyons, one of those who are being baptized on Sunday. His wife will be with him. "I have never known anything like it in my life," he added, saying that he now fully believed in the Baptist Church although he had always been a Methodist himself and was the superintendent of the new United Church Sunday School where he taught a large class of twenty-eight young people.

Husband Disliked Church.

One of the most outstanding stories ever told of the power of the gospel was narrated to The Star by a woman who has several children.

"My husband has never liked me going to church, ever since we were married. I had been brought up to go to church, but with him it was different.

"I always felt inside that I was not bringing up the children right, that none of them would be saved. But I could not do different without my husband's help. I tried to go to church, but it made him angry, and I never felt that I was right.

"Then I went to one of the revival meetings and asked Mr. McGinley and Mr. Brown to come to see me. They came and we prayed, and I told them my troubles. I have felt such a wonderful peace in my heart ever since. Some of my children were converted, too, at the meetings.

"When my husband heard of my attending, he became awfully angry. He swore something terrible, and ordered me out of the house never to return.

Now Goes to Worship.

"I refused to go. I felt no anger towards him, as I would have done before, but only a great pity. The next night he heard me praying for him and he carried on something terrible again.

"Finally the next day he was 'touched,' and he came to me, put his arm around me and asked my forgiveness. That night I got him to go to the revival meeting, and now he is to be baptized with me on Sunday.

"The change in our family is too wonderful for words. My husband is kind to the children and never says a harsh word. He does not drink any more like he used to. He never swears, where he used to swear all the time. He goes to church, when he had never gone before, and every night and morning we have family worship, something we have never had before."

Even United Church Steward.

Among the converts to the two youthful evangelists is a man who was one of the stewards of the United Church, another man who had not been inside a church door for twenty years until he came to a revival meeting, and many others, both young and old.

One white-haired lady, in speaking of the change, said: "My husband and I have been Presbyterians all our lives, but we are being immersed on Sunday and joining the Baptist Church. Many others from the United Church, both former Presbyterians and Methodists, will be in the new church, while I expect

that in a little while, although they are hanging back now, many of the anti-unionists will come into it.

"There has never been anything that has so stirred up the village while I have been here. Every person is lining up on one side or the other. You can see a big change in the village, too, with more interest in the church than they ever had before. Another instance is the men who used to stand on the street corners, so that one could hardly pass, are there no longer, but are in at the church services."

Whatever is the final result of the religious revival that has struck Alton, it is a stupendous thing that these two young men should so affect with their preaching such a large proportion of the village's population. Nearly one-third of the village's population professed conversion, about one-seventh signed a call to a new minister to start a new church, while about one-eighth expect to be baptized into the Baptist Church.

NEW BAPTIST CHURCH IS BORN—TWENTY-SEVEN ARE BAPTIZED.

Rev. T. T. Shields, of Toronto, Assists at Culminating Service in Connection With Revival Conducted by Two Youthful Divinity Students at Alton, Near Orangeville.

(Special to The Star by a Staff Reporter).

Alton, Sept. 14.—Beneath grey skies and beside the still waters of Lovell's Pond, the Baptist Church of Alton was born here yesterday afternoon when twenty-seven men, women and young people were baptized by immersion.

It was the climax of the revival services conducted here by two Toronto student-preachers from McMaster University, James McGinley, aged 24, and William Gordon Brown, aged 21.

Into a staid little Ontario village where a Baptist church had never been opened before, came these two young men to preach "the old-fashioned gospel." Their success has been astounding, for in a village with a population of a little over four hundred they obtained one hundred and twenty-seven persons who came forward to the front of the meetings as "converts," while sixty-three signed a call to Mr. McGinley to be their pastor and start a church there.

The controversy which has arisen between the United Church, which was the village's sole place of worship, and the about-to-be-formed Baptist Church, has shaken the village to its foundations. With ardent new Baptists on one side and staunch United Churchmen of Methodist and Presbyterian stock on the other, the storekeepers and business men of Alton stand in between, unwilling to take part in the controversy.

Feeling Is Intense.

The feeling of one side can be shown by what happened when The Star reporter called at the home of a supporter of the United Church. The ceremony of immersion of the new converts had been performed not far distant.

"We think this is a sacrilege," declared the woman of the house vehemently and slammed the door.

On the other hand one of the new Baptists, just after his baptism, said earnestly: "I have lived here for nineteen years and never had I heard a sermon preached here before. The ministers were all afraid to speak out the truth. I became so disgusted I had not been inside a church for seven or eight years until I started to these meetings. Now I am in again, and I am going to stick with it and work."

But however the controversy may rage, yesterday's ceremony on the bank of the tiny mill pond could not help but impress one with the earnestness of the workers in the new church. The majority of them had been active workers in the United Church who were now seeking other fields of work. Among them were the superintendent of the United Church Sunday School and one of the stewards of the church.

Twenty-seven Baptized.

It was just three o'clock when Mr. Brown, who is the student pastor of the Orangeville Baptist Church and the son of Rev. W. J. H. Brown, of Annette Street Baptist Church, Toronto, stood on the rough pulpit at the side of the pond and opened the service.

Between five and six hundred people from Alton, Orangeville, and all the surrounding district, had gathered on foot and by motor, and stood with bared heads while the rain pattered down.

"Back to the simple faith" had been the cry of the evangelists and here in truth they had banished the splendours of ritual and pomp. Mr. Brown was dressed in a long black robe as he conducted the people in a song service. Mr. McGinley, standing on the ground below him, was attired similarly, both looking very youthful pastors.

The Rev. T. T. Shields, of Jarvis Street Baptist Church, Toronto, led the little procession of those who were about to be baptized. A solemn little group of twenty-seven, fifteen men and twelve women, four of them young people, they slowly marched down to the edge of the pond and lined along the bank, while the crowd pressed in closely from all sides to witness the ceremony.

The women converts were all clothed in long black gowns, while the men wore a nondescript selection of trousers and shirts. Some wore white duck trousers, but others wore what were apparently their best Sunday suits. And one of the most noticeable facts of all was that six married couples stood side by side on the bank, ready to go to baptism by immersion together.

Immersed in Pond.

After a short address, Dr. Shields descended from the pulpit and marched slowly out into the pond, until its waters came up to his waist. He was followed by Mr. McGinley, who stood between Dr. Shields and the bank to assist the people as they entered and left the water.

As if to give its blessing the sun shone fitfully through the clouds for a few moments, and then the clouds closed again and the sky was dark and grey as it had been all day.

Then the minister beckoned to the first couple and, hand in hand, Mr. and Mrs. Lemuel Yokum walked down to the water's edge. The wife entered to be baptized first, and Dr. Shields said, "My dear Sister Yokum, do you believe in the Lord Jesus as the Saviour who died for you and rose again?"

"I do," said the woman. "On profession of your faith in Christ, at His command and your request, I baptize you into the name of the Father, the Son, and the Holy Ghost," said Dr. Shields, gently lowering her into the water until she was completely immersed and then raising her, while the helpers assisted her up the bank and to a nearby house to change her dripping garments.

So followed all the remaining twenty-six. With one, just a boy in his early teens, Dr. Shields said, "What a great joy it is to see young people in general, but what a greater joy it is to see the boys and girls saved by grace. Maybe the Lord will make this boy a preacher or a missionary to carry His word to the ends of the earth."

Converts Enthusiastic.

Following the ceremony of immersion, Mr. McGinley, who has been called to form a new congregation of Baptists in Alton, preached briefly.

The new converts were one and all enthusiastic over the church they are to form at their organization meeting next Friday night.

"Originally my family were Roman Catholics, but practically all my life I have been an Anglican," said one grizzled farmer. "There is no Anglican church near my place, and as I did not have much use for the churches already in Alton I just stopped going to church.

"It was years since I was inside one before I started to these revival meetings. There I have been hearing sermons such as I never heard here before, and with a leader like Mr. McGinley it cannot help but be a success. It will have my full support."

One young man who was baptized said, "It has been the most wonderful thing for me that has ever happened. And it has been equally wonderful for the village of Alton. Anyone here can see the change that the revival meetings have brought to the village."

On the other hand, one supporter of the United Church accused the Baptists of Orangeville of coming down to Alton and trying to win away the membership of the United Church. He was most indignant at the starting of a Baptist church in the village, although he thought the revival of itself was a good thing.

Other United Church people were very much of the same opinion.

However the controversy may end, the new church is started. It will be

officially organized Friday night with those baptized yesterday and an almost equal number who are expected to be baptized in the course of a few weeks.

Alton is no longer an United Church village, but is now Baptist as well.

REVIVAL AT ALTON CAUSE OF TWO DIVERSE OPINIONS.

(Special to The Star by a Staff Reporter).

Alton, Sept. 15.—The official opinions on the remarkable revival services held in the village of Alton, which resulted Sunday in the baptizing of twenty-seven persons into the Baptist Church, is given by Rev. J. S. Stevenson, pastor of the United Church of Alton, and Rev. Dr. T. T. Shields, of Jarvis Street Baptist Church, Toronto, who performed the ceremony of immersion of the converts.

"While the revival in itself is a good thing for the spiritual life of the community," said Rev. Mr. Stevenson, "I regret very much that there is no longer United Protestantism in the village of Alton. The Baptists came when the new United Church was not organized, and did not give the United Church a chance to show what it could do.

"The United Church was not asked to join in the revivals until after the meetings had started. I attended some of the meetings, but did not take any part in them as I was given no assurances that they were not starting a Baptist church."

Rev. Dr. Shields says: "Here are two earnest young men who have a message. Primarily their thought is not the founding of a new church, but the bringing of people to Christ. The people responded and what is more natural now than that they should wish to bind themselves together in a church founded on the Bible.

"I do not think they have any antipathy to any other church, but they seek to lead people to Christ as their first aim, just as it should be of all other churches. The revival in Alton is just another proof of the power of the gospel. If it is preached simply and without compromise and in the power of the Holy Spirit, it has the same power to-day that it has had always."

LAST SUNDAY'S SERVICES IN JARVIS ST.

Last Sunday was another day of heavy and continuous rain. It was much needed, no doubt, in the country; but what is good for the land does not always help church attendance. Notwithstanding the rain, however, we had great congregations all day. In the morning the Pastor spoke on "The Christian Attitude Toward Amusements"; and a large number responded to the invitation to confess Christ, and to obey Him in baptism. On account of his long drive to Alton, the Pastor was half an hour late at the evening service; but the service was already in full swing, and the church full, except a few seats in the gallery, notwithstanding the torrents of rain. Four were baptized; and at the close of the sermon appearing in this issue, a large number came forward. The number applying for admission to the church for the day was about twenty-five.

An after-meeting followed the evening service, to which a large number remained. One man made his confession for whom prayer had been offered by some Jarvis Street members continuously for two and a half years. He told us how he had been wakened at three o'clock in the morning in his room in Montreal, and, alone with God, had settled the question; and had come back to Toronto to make his confession. He will be baptized, with many others, Sunday next. A gentleman from Scotland, a physician, who was returning to Scotland after a tour of the Canadian West, and who came to Jarvis Street because he had read *The Gospel Witness*, gave a glowing testimony, telling us that he was an elder of a Presbyterian church in Scotland, and that he considered it well worth while crossing the ocean for the blessing he had received that one day at the morning and evening services in Jarvis Street. No; let no one suppose he was speaking of the sermons; he was speaking of the presence and manifest power of God in the services; and expressed his joy at having seen so many come to Christ. The Pastor made several attempts to close the after-meeting, but four and five were on their feet all the time, making it impossible to close till half past ten at night; and even then, after the benediction, a great company gathered around the organ and sang the songs of Zion for another hour.

The day throughout was a foretaste of Heaven.

The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson xxiv.

September 13th, 1925.

ISAIAH'S CALL.—Book of Isaiah, chapter 6.

Scriptures to be read: The whole book of Isaiah; II. Kings 14: 21 to 20: 21; II. Chron. 26: 1 to 32: 33. It is suggested that twenty-two chapters of Isaiah be read everyweek,—three each day and four on Sunday. The lessons in Isaiah will be chapter 6, chapter 40, and chapter 53.

I. **Isaiah's Vision.** 1. The time of it: the year Uzziah died,—a great king of excellent qualities; but in one sense, a failure. Thus every year is a year in which some king dies. 2. He saw the Lord of life in contrast with a mortal king. 3. He saw the Lord on a throne, high and lifted up. Though Uzziah laid his sceptre by, the throne of Jehovah is established forever. 4. The divine train filled the temple. So ought every earthly temple to be filled with God. 5. How God is served in heaven: we pray, "Thy will be done on earth as it is done in heaven." Here we see how it is done. The cherubims had six wings: with two they veiled their faces; with two, their feet; and with two they did fly. Here we have a lesson of reverence and humility. 6. They proclaimed the divine holiness: holiness is the fundamental quality of Deity.

II. **Isaiah's Conviction.** When he saw the King, he felt his own sinfulness. It is as men see Christ, they are convicted of sin. We must measure ourselves by Christ, and not by each other.

III. **Isaiah's Cleansing.** 1. His lips were touched by a live coal from off the altar. The fire on the altar was kindled from the skies; it was of supernatural origin. The fire symbolized the Eternal Spirit. Thus it is only by the Fire from the altar we are cleansed; only when the atoning work of Christ is made real to us by the power of the Holy Ghost.

IV. **Isaiah's Call.** 1. A clean heart makes an attentive ear: "I heard the voice of the Lord." 2. God calls, and affords us an opportunity to respond: "Whom shall I send?" 3. A clean heart makes an obedient will: "Here am I; send me."

V. **Isaiah's Commission.** 1. We are sent to tell men the message God gives us. 2. Not all will hear and understand (vs. 9, 10). 3. God has His appointed times of visitation (vs. 11, 12). 4. And in the day of visitation, they will glorify God, for some will respond.

THE GLORY OF GOD.—Book of Isaiah, chapter 40.

Lesson xxv.

September 20th, 1925

Scripture to be read in connection with this lesson: Chapters 23 to 44 inclusive.

I. **The Message of the Gospel is One of Comfort.** 1. A message of victory: our warfare is already accomplished. 2. Our sin is pardoned. 3. Where sin abounds, grace doth much more abound: we receive double for all our sins.

II. **Messiah's Coming Predicted.** 1. A voice in the wilderness fulfilled in Matthew 3: 3; Mark 1: 3; Luke 3: 4; John 1: 23. 2. The way of the Lord may be prepared by human ministries (vs. 3, 4). 3. The glory of the Lord is revealed in Christ (v. 5): the light of the knowledge of the glory of God is seen in the face of Jesus Christ. 4. We have here the contrast between the perishing things of time and the eternal Word (6-8).

III. **The Far Reach of Messiah's Kingdom.** 1. Our lesson is fulfilled in the New Testament. There is a spiritual Zion, a spiritual Jerusalem; and we are commissioned to proclaim good tidings, and to say to all, "Behold your God!" 2. But the Lord will come with power and great glory to set up his millennial reign (v. 10). 3. And to all His own, He will come as the Good Shepherd (v. 11).

IV. **A View of the Divine Majesty.** 1. Christ is here set forth as the Creator (vs. 12-14). Parallel to this is John 1: 5; Colossians 1: 15-17; Hebrews, chapter 1. 2. The comparative insignificance of the nations (vs. 15-17), and the impotence of man to render Him an acceptable service: all the trees of

Lebanon would not be sufficient for the wood, nor all the beasts for an offering. 3. The incomparableness of God (vs. 18-26). How foolish it is to imagine a likeness of God! None of us who read these words are likely to attempt to represent God by a graven image; yet we may be foolish enough to try to imagine His likeness. These verses describe the folly of men in trying to make an image of God. 4. All this points to the necessity of God's being revealed in Christ, Who is the express image of His Person. He is the only true likeness of God; and He is God over all, blessed forever. 5. All the treasures of Deity are at the command of faith (vs. 28-31). Jehovah is represented as the Creator, unfainting, unwearied, infinite in wisdom. He gives power to the faint; there is a superhuman strength at our command. Youths will faint, and young men fall; but "they that wait upon the Lord shall renew their strength". Here are three tests of strength: strength to fly with; strength to run with; strength to walk with. All this comes of waiting upon the Lord.

THE GREAT SIN-BEARER.

Lesson xxvi.

September 27th, 1895.

I. His New Testament Identification. This was the Scripture the Ethiopian was reading (Acts 8: 26-40) when Philip met him. The eunuch's question of Philip was a natural one, "I pray thee of whom speaketh the prophet this? of himself, or of some other man?" And Philip's answer as recorded by the Pen of Inspiration forever settles the identity of the subject of this chapter: "Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus." The relation of this scripture to Christ is also shown in Matt. 8: 17; 27: 57; Luke 22: 37; John 12: 38; Rom. 10: 16.

II. The Attitude of Man Toward Christ. 1. Many refuse to believe—so still not all are touched by the gracious arm of the Lord. 2. Christ and His gospel are without attraction to natural men (vs. 1-2). 3. He is positively opposed, "despised and rejected." This is ever true.

III. The Significance of the Sufferings of Christ (vs. 4-5). (The only adequate explanation is that He was a substitutionary sacrifice.

IV. He suffered as the Lamb of God for the Salvation of the Sheep (vs. 6-9). 1. The reason for it is our wilful waywardness—"all—like sheep," etc. 2. All our sin was laid upon Him. 3. All that He did for us He did of His own will.

V. The Divine Purpose in the Cross (v. 10) It was no accident "Him being delivered by the determinate counsel and foreknowledge of God," etc. (Acts 2: 23).

VI. The Victory of the Cross. The death of Christ was no mere experiment. From all eternity it was ordained to be the destruction of the works of the devil. The gospel must succeed and accomplish the divine purpose, because God has sovereignly decreed it shall (vs. 10-12).

ABOUT BRITISH COLUMBIA.

In our issue of Sept. 3rd we published an account of the formation of a new Missionary Council in British Columbia. The following telegram will explain itself:

September 11th, 1925.

Rev. Ernest J. Plenderleith,
4504 Beatrice St., South Vancouver, B.C.

Mailing to-night cheque for six hundred twelve dollars, Jarvis Street's contribution for mission work directed by your Council. By vote of Jarvis Street, all our Western Missions' contribution in future, or until Western Board is changed, will go to your Council. Will communicate with other churches who have consulted us this matter. Jarvis Street sends warmest greetings to new one hundred per cent. Baptist Missions Council.

T. T. SHIELDS.